

632 Then we went to Soa, which is a kepala mere
361 district, with the kepala mere at Brova. It is
435 a complex of nearby kampongs set in a rich
● 433 plain. It is warm here, as it is in a valley.
Alfons says that this is the richest part of
Ngada, with plenty of agriculture and lots of
animals. (The lowest price of a horse here is
fl. 100.00 and for a buffalo fl. 80.00. The
[262] lowest price for a dog, which is eaten as a
great delicacy, is fl. 10.00. Prices go much
higher.

We had to go off the road on a path over
361 which no car had gone for many years. We went
224 to the church of Mommersteeg, but he was not in.
The kampong nearby was Masu, but there are lots
of others, making almost a metropolitan area.
All these people are Nageh, outlyers here in
Ngada territory. These are the ones that have
occasional big hunting rites, and they do a lot
[237] of hunting. I note many jaws here, especially
those of tusked wild pigs in addition to the
deer horns. The only time the people here get
515 water on their bodies is when it rains and once
574 a year when all the kampongs in turn have the
great deli feast, at which time men splash water
on the women and vice versa.

346 In the center of these kampongs one sees
769 mostly the real forked and uncapped peo, but
778 some have the ndaru, perhaps taken over from the
532 Ngada. The peo is set on a stone mound. There
are other stone mounds too. There are no watu
lewa, the long pillars of the Ngada, however.
There are sacred trees here too. The peo are
carved, and it was at Brova that I saw the fine
shell eyes set in a peo.

342 We walked around this kampong and a few
624 others. They had stone enclosures and the
532 houses of the mosi ndaru (but a different name
417 is used here, I think). They also have the
000 carved wooden slabs, and the ata deo too. Every-

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759 the way to Ndona. She has a second sight, and
756 uses stones to divine. She gets her cures
[787] from dreams. I asked whether she had famili-
ars in dreams, but got no satisfactory reply.
But now I can at least proceed with further
queries regarding the bisa mari, having an
actual case in mind. She can save a woman
whose child dies inside her. She is a rather
handsome old lady, well preserved, with pierc-
ing eyes. She looks clean (smells like disin-
fectant soap, as she just came from the hospi-
tal). I note that she, a doctor herself, went
[758] to the hospital. When I went to the hospital
this morning, great crowds were waiting. They
have all taken to it, but there is no hope of
proper care, as there are so many patients and
so few doctors.

438 There has been a small increase in the sale
of merchandise in order to get cash to buy
other items. It has not been a very great
[435] change. The produce sold includes coconut,
coconut oil (a few bottles, self made, sell at
fl. 0.50), vegetables, bananas, betel leaves,
and areca nuts. All are very small items.
Coconut seems to be the main thing. All of
this is sold in the town of Ende, if at all.

[443] With the money they obtain they buy oil,
soap, salt, tobacco, and even a bit of meat and
other food in the toko or warong. They also
buy dry fish. The toko buys its supplies in
Ende.

249 I asked about the cloth situation. This is
• 433 a poor case now as everyone is short and the
distribution of cloth by the government has
not been too effective. This is a remarkable
case. For many years formerly the people here
had discontinued planting cotton. Then, when
the Japanese came, they started up again and
have done so since. Each family plants a lit-
tle. The yield is not so good, but it could
be, the assistant says.

Wa.

There are about ten

326 smiths (are they full time? I doubt it).

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177 As before, rice and corn are the staple crops. There has been practically no change except for the introduction of new kinds of bananas, peanuts, and a few vegetables, in the diet. The local community is still almost one hundred per cent self sufficient.

●[433] They even make their own thread from their own cotton, although they may buy some thread today.

1778 There has been practically no change at all since Vatter's book was written. In Wailolong they still have a tuno wudjo.

[52] Fifty years ago there were no tables or chairs, and there are only a few now. There has been a little change in regard to clothing, especially in that a few men now wear shirts. And a few men also have shoes; there were none before.

A few women wear European dresses; no one wore such dress formerly. They could not sew at all fifty years ago, and there is still not a single sewing machine in Wailolong.

438 A few of the women sell some vegetables and some arak. They buy small quantities of thread, salt, hairpins, soap, medicine, and tobacco. The mountain people sell some of their forest products.

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437 There has been no change at all in the market system here except for the disappearance of the Delang pasar. This was mostly or entirely a barter pasar. Cash is used at the Okka pasar. Up until seven years ago the Delang pasar was still used. There are no toko or warung here.

483 Very few people have ever ridden in a car here. Roy guesses that at the very most one per cent of the population has had such an experience.

423 The kinds of property in terms of land here are the following: kampong (which is "owned"
[L See bibliography, cat. 113 -- Analyst]